Marxism and Form – I and II
By Fredrick Jameson

Introduction by Slavoj Zizek

Jameson then develops in three so far renditions – the full system of the Sirohian dialectic from history to jazz criticism back to French linguistics and poetry, then the valences of the dialectic which is changing valences even on psychoanalytic health, and finally this work Marxism and From from before to recently Sirohi again a rendition of the same – which is finally Encyclopaedia Sirohi – a number of arcane references to medicine and psychoanalytic practices in Jacotot becoming a pop culture reference to Agamben and paradigms of healthcare today.

I. Marxism and Form (1999)

I believe that Marxism can have dialectical tensions – Marx with Adornoesque developments – something like a historical rendition of economics with spandrels on the current nature of the culture industry, a lot of criticism which is flat criticism, a penchant for slang and criticism, with a Adorno passion – negative dialectics, a lot of negativity and criticism, which is in Sartre finally also the comment “practico-inerte” and this then becomes labour news, jazz news and even news itself.

II. Sirohi on Dialectics and Marxism and Form again (2024)

Sirohi as I already argued has a classification dialectic – history, bepop and jazz through history, journalistic renditions, cinema reviews, even literature reviews, long literary commentaries, jazz and world criticism, media news criticism, valences abound as a talk show of a normal bad media is changed in its valence to a utopian idea with philosophers, a number of such things becomes recent Adornoesque forms – the cultural form of partying revolves around a person and this then is authoritarianism and families which are fascistic if not Jewish loving and why not Holderlin loving.

III. Sirohi on s Classification of his reading of Jameson following the dialectic

I. Tropes
II. Causality as formal parallelism between economies and cultural forms unfolding as a trope in fact – music history with first the long form and then recent personal short music, and the economic speed of fast consumption.
III. Parallelism and Sartre – individual plunged history and groups which then is how the people collect in series, parallel to economic news on crisis and EU crisis, being a crisis in living.
IV. Popular culture and Zizekian style criticism – that the politics of Communist Parties will organise the economic debate and cultural debate of a feminist type.
V. Walter Benjamin, nostalgia and Marxism merged into a Kabbalistic Marxism – something like a speculation on lived experience with Marxist references and Kabbalistic renditions of it. Youth is finally spending time in a school, with cheap notebooks.

VI. Heidegger in Left Existentialism – that one displaces Being and Time to the cheap idea, Militants and Being-in-the-world, just the idea of how tea drinking organizes the militants and confers news to the party.
VII. All of this becomes footnotes and juxtaposition, and finally this is Pippin.
VIII. Encyclopaedia all of this is – something like a true teaching of the dialectic from Sirohi – that this then is dialectics – when these formats are all tropes, historical or personal.

IV. Reading Sirohi – from A Draft, through Existentialism and Totalisation to Althusserianism

Sirohi then discovers Althusser again – all his works (quite like Zizek's works) are all repetitions of criticism in different discursive contexts – all of this then is world news one day, and one day a Nietzschean critique of the utopianism of the future, and one day a economic analysis of a overdetermined value system of race and working class style lefts which need more money than a constant cheap wage.

All of this then is tropes one day, or even stylish Fanon praxis debates, bepop through history – everything becomes poetry and psychoanalysis another day and clinical histories, all of this is Sirohi – a juicy pop culture sandwhich on news.